

*On the Resurrection and the Life*

A

(18.)

# FUNERAL SERMON

Of the much Lamented

# DEATH

Of the most Serene and most Potent Princess,

*SOPHIA CHARLOTTA,*

Daughter of the most Serene

Electoral House of *Brunswick and Lunenburg, &c.*

AND LATE

Queen of *PRUSSIA,*

Of Glorious Memory.

PREACHED

The First Sunday after the Solemnization of the  
Royal Funeral at *Berlin*, to the *Prussian-*  
Congregation in the *SAVOT*.

By *J. J. Cesar*, Chaplain to the King of *PRUSSIA*.

L O N D O N :

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T O  
HER ROYAL HIGHNESS  
The Most Serene Princess,  
**SOPHIA,**  
Electress Dowager  
O F  
*Brunswick and Luneburg, &c.*

M A D A M,  
**T** H I S was the Constant and Great Comfort  
of the Faithful, that their Hopes in Christ  
are not in this Life only, but extend Themselves  
beyond all Things of this World, even to an End-  
less Bliss and Everlasting Glory. Such is the  
Subject of this present Funeral Discourse, on the  
unexpected Departure of your Royal High-  
ness's own Daughter, the most Serene, and  
A 2 most

## Dedication.

most Potent Princess, SOPHIA CHARLOTTA,  
*late Queen of Prussia, of Glorious Memory; where-  
in is laid down the Great Foundation of this In-  
estimable Confidence, Christ himself, the Resur-  
rection and the Life, that whosoever Believes  
in him, tho' he were Dead, yet shall he Live:  
And whosoever Liveth and Believeth in him,  
shall never Die. Therewith comforted Them-  
selves the Two Afflicted Sisters, at the Death of  
their Dearest Brother Lazarus: And that this is  
likewise your Highness's Support under this present  
heavy Affliction, and all the Sorrows of this Life,  
is the Persuasion, and that these Glorious Privi-  
leges of the Godly herein promis'd, a Happy Re-  
surrection and Eternal Life, may be your cer-  
tain Inheritance hereafter, are the Fervent Pray-  
ers, of*

Your Royal Highness's

Most Humble, and

Most Devoted Servant,

*John James Caesar.*



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A  
 Funeral S E R M O N  
 O N T H E  
 D E A T H  
 O F T H E  
 Queen of *Prussia.*

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St. John xi. 25, 26.

*I am the Resurrection and the Life ; he that Believeth in me, tho' he were Dead, yet shall he Live.  
 And whosoever Liveth, and Believeth in me, shall never Die.*

**O** U R Friend Lazarus Sleepeth, says the Supream Wisdom and Prince of Life, Jesus, when he would give a perfect Description of the Death of the Faithful, in the foregoing Eleventh Verse of this Chapter. *Lazarus* was really Dead, thus reaches us the whole Connexion of this History, and is confirm'd by the most Faithful and Almighty, who not long after rais'd him from the Dead. The *Disciples* understood

derstood it of the Natural Sleep; *They said, Lord, if he Sleep, he shall do well, and thought that he had spoken of taking rest in Sleep, as is said in the 12th. and 13th. Verses; but our Lord spake of his Death, and then said unto them plainly, Lazarus is Dead, in the 14th. Verse.* And as the Procedure of the History shews, his Body, when Jesus came, was found to have lain in the Grave four Days already, with evident Tokens of Corruption. *Lazarus* was, as much as from all these Natural Circumstances can be learn'd, actually Dead, and lamented for some time; and yet is he said to Live, and his Death is call'd, what is otherwise most Sweet, Refreshing and Delightful, a Sleep; because the *Death of the Faithful* is really nothing else, and is even Precious in the Sight of the Lord; for they then rest from all their Labours, and their Works do follow them: Nay, the *Death* of the Godly is in all Circumstances, and every where like unto a most Comfortable Sleep: For, as in the first Place, they that do naturally Sleep, lye still in the Calmness of the Night, without their daily Motions, to give Ease to their fatigu'd Bodies and outward Senses; and notwithstanding all this, are *Awake* in their Souls, as the Remembrance of their Dreams clearly proves. Thus likewise the Godly in *Death* have their wearied Limbs and Bones laid into their *Resting-Places*, to be eas'd after their Worldly Troubles, in an uninterrupted Tranquility, and yet at the same time their Immortal Spirits are *Active in God*; for the *Dust* (or Body) *returns to the Earth, as it was; and the Spirit unto God, who gave it,* Eccl. 12. 7. As in the second Place, He that well and soundly Sleeps, is not hurry'd with the Cares of this World, and is free from all its anxious Carkings; thus likewise the *Dead in the Lord* are separated from the Noise and troublesome Vexations of this World, Happy



py in their Souls, and for ever contented in the Fruition of God their Supream Good ; For the Spirit that is once come unto God, does never, not so much as with his Thoughts, return to this World, and much less the Body, for, *He shall return no more to his House, neither shall his Place (of Habitation) know him any more*, Job 7. 10. And Thirdly, As none Long more for Rest, and Sleep sounder than they, that thro' their daily Labours have tired their Limbs and outward Senses, and born the Burthen and Heat of the Day, thus likewise none Long more to Die than the Righteous, who, tired by the malicious Proceedings of this wicked World, and thro' many Afflictions are brought to the Knowledge of a better Happiness, *have a Desire to depart and to be with Christ, which is far better*, Phil. 1. 23. And their greatest Pleasures and Delights in this World having been but Vexation of Spirit, and the best of their Days but Labour and Sorrow, *They soon do forget what is behind, and reach forth unto the Everlasting Rest those Happinesses which are set before them, and press towards the Mark and that Inestimable Glorious Prize in Heaven*, Phil. 3. 13. 14. Nay ! Thus are they desirous to Depart, that their Days are compar'd to the Days of an Hireling, and a Servant who earnestly desires the Shadow, and a Hireling who looketh for the Reward of his Work, Job 7. 1. 2. And then having obtain'd their End, and being in that calm Night of Death, begins their real Happiness, as being freed from all Evil and Dangers, resting, till at the great Morning of Universal Resurrection they shall Rise again, and in Soul and Body see that Everlasting Day of Joy, and partake of that Heavenly Life of the Glorify'd Saints ; and thus are really Happy all they that are Partakers of this Sleep : Thus Happy are the Dead that Sleep in the Lord ; nay, thus Happy are the Dead that Die in the Lord !

*Lord!* Thus was actually heard a Voice of the Spirit of God from Heaven, who pronounces them Happy for ever: *St. John, the Divine, heard this Voice from Heaven, saying unto him, Write, Blessed are the Dead which Die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them, Rev. 14. 13.* They Rest from their Labours, says the Spirit, and therefore affirms, that their *Death* is, as our *Lord* expresses himself in this Chapter, a really comfortable and refreshing *Sleep*; when he, in the foregoing Words to his Disciples and the Multitude, say'd, *Our Friend Lazarus Sleepeth.*

But whence comes all this Happiness? From whence do these Glorious Privileges of the Godly arise? And why is not *Death* equally Troublesome and Terrible to them, as he is to the Wicked and Ungodly? To whom he is an intollerable Plague, an abhorr'd Enemy of so dreadful an Aspect, that they cannot without Trembling and Amazement think of him, because he is the Beginning of their Eternal Misery and Endless Woe, as transferring them over to Everlasting Damnation: I say, Why is *the Death* of the Pious thus Happy, and what is otherwise most Horrible, thus acceptable to them? You may easily know that, and be further instructed in it, from this our very Text-Chapter; it is the same true *Heavenly Friend, and Great Saviour, Jesus,* that speaks in it, who hath acquir'd it for them; He, the Prince of Life, and first Begotten of the Dead, and the Prince of the Kings of the Earth, that lov'd us, and wash'd us from our Sins in his own Blood, hath by his *Death* and Glorious *Resurrection* gain'd it for them, *Sanctifying* therewith our *Graves*, and imparting unto us a *Spiritual Resurrection* here from Sin, and a *Blessed Corporal One* hereafter from *Temporale Death*, and making



us thus Partakers of a *Spiritual Life* on Earth, and an *Eternal One* in Glory. Do but read a little further, and you will find this the true Cause of it; the only Reason why the *Death* of the Faithful is such a Blessed *Sleep*, when the Lord himself says to the Afflicted, and at the Death of her departed Brother, Disconsolate Sister, *Martha*, in our Text, *I am the Resurrection and the Life; he that Believeth in me, tho' he were Dead, yet shall he Live: And whosoever Liveth and Believeth in me, shall never Die.*

Here you hear this Heavenly Prophet declare himself, in the most significant and very frequent Expressions through the Holy Gospel, the only Cause and Author of all Resurrection and Life; and at the same time to describe the Persons who are thus Happy, and Partakers of these most Incomparable Privileges; to wit, they, that live here in the time of Grace, and believe in him: Whose Prerogative consists herein; that in Death it self they shall not die, but live spiritually here, and in Glory to all Eternity.

And this is that notable Doctrine, which is the only Support of the Faithful in their Afflictions and Calamities of this Life, especially at the time of Sickness, and the approaching Aspects of Death it self; when either they themselves, or their nearest Relations and dearest Friends, are by this Universal and Unmerciful Power of Death cut off one from another; to be assur'd then, that notwithstanding this, they shall live eternally, and are so far from a total Destruction, or Annihilation of themselves, that they are rather brought over by it, thro' their Faith to a greater Perfection, and a far better State, of an Everlasting Glorious Life.

Herewith do the Children of God raise up their dejected Hearts, on such sorrowful and melancholly Occasions, and which at present is the only Comfort of this Christian and *Hero like Prince*, our *most Gracious King*, at the unexpected Departure of his nearest Relation in this World, *his Royal Spouse*; (whose *Royal Corps* hath not long since been laid into the *Royal Tomb*, the place of its Corruption, and for which we at present Bewail and Mourn) that *She* is, notwithstanding this, alive in *Her Immortal Soul*, as having believ'd in our Lord Jesus, and shall live, after a Glorious Resurrection, both in Soul and Body to all Eternity; because *Her Redeemer is the Resurrection and the Life*, that whosoever Believeth in him, tho' he were Dead, yet shall he Live: And whosoever Liveth and Believeth in him, shall never Die. Which Comfort of the Godly hath therefore purposely been chosen by this *Pious King*, as the properest Subject for the Royal Funeral Discourse, and is consequently more amply to be consider'd by us in this present Solemn Day of Mourning.

In its following Three Essential Parts, which are,

- I. The *Author* of these Glorious Privileges, in those most Emphatical Words, *I am the Resurrection and the Life*.
- II. The *Partakers* of it, *Whosoever Liveth and Believeth in him, &c.*
- III. Wherein consists this *Glorious Prerogative*? *They shall never Die, &c.*

Our



## PART I.

Our Lord *Jesus* directed, in the next foregoing Words, his Discourse only to *Martha*, the Deceas'd's own Sister, who had Faith in him, as the only Redeemer; and from thence that great Trust, that *her Brother would not have Died, if he had been present* in his Sickness: When in the 21st. Verse, *Martha said unto Jesus, Lord, if thou hadst been here, my Brother had not Died.* Nay, her Faithful Confidence in him was still greater, when in the 22d. Verse, She so evidently intimates her conceiv'd Hopes, that the dead Body of her deceas'd Brother could, upon *Intercession of Jesus with his Heavenly Father*, be brought to Life again; whereupon she receiv'd that comfortable Promise from him, that her Brother should be enliven'd again; when in the 23d. Verse, *Jesus said unto her, thy Brother shall rise again.* But it seems the lamenting *Martha*, in her deep Sorrow, did not stretch forth her Thoughts so far; neither was her Faith so strong at present, as to think, or believe, that her Brother should be rais'd so soon, that very same Day, by Miracle; when she speaks in the 24th. Verse, *of his Resurrection at the last Day, when Martha saith unto him, I know that he shall rise again in the Resurrection at the last Day:* Therefore to strengthen her Faith, and fully to convince her of his Almighty Power, by which he had no need to defer the Execution of his Divine Promise made unto her, in this very Discourse, so long; but can raise him again every Hour and Minute, he demonstrates unto her in the 25th. and 26th. Verses, the Words of our Text, how he himself is the *Author of all Resurrection and Life*, how he *raiseth* both from *Spiritual and Corporal Death, when, and whom he pleaseth*, and

imparts both *Spiritual* and *Corporal Life* here, and an *Eternal* One hereafter; thus breaking forth, *I AM THE RESURRECTION AND THE LIFE.*

But how is *Christ the Resurrection and the Life*? And how especially above all; *the Resurrection*? He did, as we know, afterwards *Rise* from the Dead *on the Third Day*, according to the *Scriptures*, and is become by it the *first Fruits of them that Slept*, 1 Cor. 15. 20. and the *First-Born from the Dead*, Col. 1. 18. the *First-Begotten of the Dead*, and the *Prince of the Kings of the Earth*, that lov'd us and wash'd us from our Sins in his own Blood, Rev. 1. 5. and hath acquir'd by that for us, the *Resurrection*, both *Spiritual* and *Corporal*; the *SPIRITUAL*, for we are *Bury'd with him by Baptism into Death*, that like as *Christ was rais'd up from the Dead by the Glory of the Father*, even so we also should (rise from the *Spiritual Death of Sin*, and) *walk in newness of Life*, Rom 6. 4. Nay! He it is that imparts *Life* unto the *spiritually Dead*; for, *the Hour is come already, and now still is, when the (spiritually) Dead have heard the Voice of the Son of God*; and they that have heard, that is observ'd, have liv'd, John 5. 25. And He hath made them *Blessed and Holy by this first Resurrection*, Rev. 20. 6. And thus no less hath he work'd out for them their *CORPORAL Resurrection*, because his *Resurrection* is the *first Cause and principal Occasion* of ours, and both are joyn'd with that inseparable *Connexion*, that whosoever denies *the Resurrection of the Dead*, denies also that *Christ is risen*, as the great *Apostle* argues, and conjoyns them both as the *Cause* with its *Effect*, 1 Cor. 15. 13, 17. insomuch, that, *If we believe that Jesus Died, and Rose again, even so them also, which Sleep in Jesus, will God bring with him*; as the same *Apostle* again concludes, 1 Thes. 4. 14. And thus  
is



is *Christ the First-Born of the Dead*, and by that likewise the *Author of the Resurrection*, both *Spiritual and Corporal*. But how again **IS HE THE RESURRECTION IT SELF?** For the very same Reasons just now alledg'd, because *He is the BEGINNING, the First-Born from the Dead, that in all Things he might have the Preeminence; for it pleas'd the Father, that in him should ALL FULLNESS dwell, Col. 1. 19. ALL FULLNESS*, and so by Consequence this *Power of Raising and Quickening the Dead*, in so far, that he is therein *like unto his Heavenly Father*, and does the same Works with him: For as the Father *Raiseth up the Dead, and Quickeneth them, even so the Son Quickeneth whom he will, John 20. 21.* And thus is He in all manner of Respects and Ways the *first Author*, the *Beginner and Finisher* of all *Spiritual and Corporal Resurrection*; and is for that Reason most Emphatically call'd the **RESURRECTION** it self, by this notable way of Expression in the Holy Scriptures; when the Holy-Ghost not only attributes the Effect to its Cause, but exchanges both, and gives a Description of the Cause by its Effect, especially in the *Great Effects* which our Lord Jesus and Redeemer hath, as the principle Cause, work'd out for our Salvation: As for Instance, He hath *Justify'd* us, and as the first Cause work'd out our *Righteousness* before God, and is for that Reason call'd the *Lord our Righteousness*: He hath imparted unto us the *Heavenly Wisdom*, and is at the same time call'd the *Supream Wisdom*. He is said to be made unto us *Sanctification*, because he hath *Sanctify'd* us by his Word and Holy Spirit; and our *Redemption*, because he hath *Redeem'd* us by his own dear Blood, as you read amongst other Places, in *1 Cor. 1. 30.* And in the same manner is he the *Resurrection*; the *Resurrection and the Life*, because

cause He hath *acquir'd* for us both a *Corporal* and *Spiritual Resurrection*; from *Corporal* and *Spiritual Death*, to a *Spiritual* and *Eternal Life*. O Endlessness of Glory, and Fullness of Godhead, that dwells in Christ Jesus! He is *ALL* in *ALL*, in the great Work of our Salvation; the *Beginner*, and *Finisher*, and *Mediator* of all these Things that bring us over to *Eternal Bliss*. He was not only in the *Beginning* with God, at the *first*, or visible Creation; and all Things were made by him; so that without him was not any thing made, that was made, St. John 1. 2, 3. He preserves not only, and upholds all Things by the Word of his Power, Heb. 1. 3. inasmuch, That by him were all Things Created that are in Heaven, and that are on Earth, Visible and Invisible; whether they be Thrones, and Dominions, or Principalities, or Powers, all Things were Created by him, and for him; and He is before all Things, and by him all Things consist, Col. 1. 16, 17. But moreover, He is the *first Cause*, the *End* and the *Mediator* of the *second Creation*, our Salvation. The *Author* and *Finisher* of our Faith, Jesus, Heb. 12. 2. The *Mediator* between God and Man; the *Man*, Christ Jesus, who gave himself a Ransom for all, 1 Tim. 2. 5. who hath reconcil'd Heaven and Earth, and re-united God and Men, and given unto us, by his Death and his Resurrection, *Eternal Life*; from whom, in, and through, and to whom, wherefore are all Things, and to whom be Glory for ever; who, being put to Death in the *Flesh*, hath quicken'd himself by his Spirit; that is, his Divine Nature, or *Eternal Godhead*, 1 Pet. 3. 18. who makes us also *Blessed and Holy* by this *first Resurrection*, and is to let us hear at the last Day his Almighty Voice to an *Universal Resurrection*; which by its Infinite Power will penetrate the Earth and the Sea, the Hills and the Valleys, the Woods and Plains, to give up their Dead; when He  
himself,



himself, this same Lord Jesus, shall descend from Heaven with a Shout, with the Voice of the Arch-Angel, and with the Trumpet of God, and the Dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so we shall be ever with the Lord, 1 Thes. 4. 16, 17. and may thus, with a full Emphasis, be call'd the Resurrection: And He, the most Faithful and Holy one, say, of himself, to this afflicted Sister, and the Faithful about him, *I am the Resurrection*, I am the Resurrection and **THE LIFE**, because I quicken the Dead to a Spiritual and Eternal Life; I am the Resurrection and the **LIFE**.

**THE LIFE**: By which is understood, in the first Place, that most Perfect and Endless Life, by which He was from Eternity with the Father and the Holy-Ghost, the same Blessed and All-sufficient God, of the same Divine Essential Being, Nature and Virtues, from, through and in himself, unchangeable to all Eternity; for our Lord Jesus was from Everlasting, from the Beginning, or ever the Earth was; as it is said of him under the Denomination of the Supreme Wisdom, Prov. 8. 23. hath been before Abraham was, and hath neither Beginning of Days, nor End of Life, John 8. 58. Heb. 7. 3. and is the First and the Last; He that Liveth, and was Dead, (died on the Tree of the Cross, but is risen again from the Dead) and is Alive for ever, Rev. 1. 17, 18. Who is in the second Place, the Life, the Source and Original Spring of all perfect Motions and Beings, who hath imparted unto all, that is, hath been, and ever shall be its Stirring and Motion; for he was, as is already intimated, from the 1st. of St. John, not only in the Beginning with God, and every thing had through and by him its Life, not any thing being made without him, that was made; but is likewise

likewise now the *only Cause*, that this World with its Livings remains still, and is continu'd in its Being, by his Mediatorship and great Redemption: For, this we do certainly believe, that without his great Work of Salvation, this Universe would have necessarily Perish'd by the Divine Wrath, and these visible Heavens and Earth pass'd away by God's Righteous Anger; for had there not been a Ransom for the fallen Sinner, and a Surety for a full Satisfaction to the injur'd Majesty of Heaven, and its offended Righteousness, Man must have died an immediate Death; and thus with the principal Inhabitant of this Visible World, his Place of Habitation, the Earth and all other Creatures created, partly to his Support, and partly to his Contemplation, would have been destroy'd. Whereas now the Creature instead of being thus the Object of God's Vengeance thro' Sin, as *made subject to Vanity, tho' not willingly*, is likewise made free, and enjoys Life, till *the full Deliverance from the Bondage of Corruption into the glorious Liberty of the Children of God*, Rom. 8. 21, 22. inso-much that our Lord Jesus is not only the Source of all Life from the Beginning, but the Preserver of it also by his Redemption, unto whom all Creatures, Rational and Irrational, owe their Preservation and Life; because God in his *Forbearance and long Sufferings* for this Mediator's sake, is thus Merciful in his Goodness unto the World, *to lead Men therein to Repentance*, Rom. 11. 4. And thus undeniably follows, that Christ is the *Author of all Life* in the Creatures; and he not only *is before all Things*, but also *by him all Things consist*, Col. 1. 17. Further, in the third Place, is he also *the Life* in a more peculiar, and unto the Faithful more comfortable Sense, the *Author and Original Spring of all Spiritual Life*, they being thro' his Merits *Born of the Water and of the Spirit*,



John 3. 5. and thus made Partakers of that Sanctify'd Spiritual Life, consisting in a Sanctify'd Knowledge, Love and Fruition of the God of the Covenant, and a sincere Godliness in their Actions towards him; for He it is only that thus imparts Spiritual Life: *He quickeneth thus, whom he will. For, as the Father hath Life in himself; so hath he given to the Son, to have Life in himself,* John. 5. 21, 25. That is to say, He hath given him according to the Holy Oeconomy of the ever Blessed Trinity, in the great Work of Redemption, as unto the Mediator and Redeemer, the Power of quickening the spiritually Dead, and is thus to be understood, not of the *Essential Divine Life* of our Saviour; for that he had with the Father and Holy-Ghost from all Eternity, and could not be given unto him, but of his *Quickening Life*, or *Divine Virtue*, by which he imparts unto his Elected their Spiritual Life, of *which* is spoken in the next foregoing Verse; and *by which* he also shall on the last Day raise the Corporally Dead, and Execute the Judgment, as it is expressly said in the following 27, 28 and 29 Verses: So that you may again clearly see, that this Text speaks of his Quickening Virtue, granted unto him by the Father, consider'd as the first and supream Person, in the Work of Salvation; and the Son, in his State of Exinanition; wherein he is often said to have receiv'd from the Father, and to have humbled himself; not only below the Angels, but likewise, that *He took upon him the Form of a Servant, and was made in the Likeness of Men*; as you read, *Heb. 2. 9. Phil. 2. 7.* being otherwise, as we prov'd in the foregoing Paragraphs, of the same Divine Nature and Essential Life with the Father and the Holy-Ghost; which, the Divine Actions, Divine Names, Attribute, and Divine Worship attributed unto him throughout the Holy Scripture, sufficiently proves:

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Nay, He is often Honour'd above the Father, consider'd in his State of Glory, when He is said to sit *at the Right Hand of the Father, to Reign, &c.* Heb. 1. Col. 1. Rev. 8. &c. Which together consider'd, confirms, that this 25th. Verse of the 5th. Chapter of St. John, speaks of that *Life of his Mediatorship*; by which he gives the Spiritual Life unto his Faithful, sending forth the Holy-Ghost into his Church, and the Hearts of his Elect'd, who is *the Spirit of Wisdom and Revelation, in the Knowledge of him, and enlighteneth the Eyes of our Understanding*, Eph. 1. 17, 18. and by whom the Love of God is also shed abroad in our Hearts, Rom. 5. 5. and thus worketh out in us the true Sanctification, and is that *free Spirit* which upholds the Faithful in their Spiritual Life, Ps. 51. 12. through whom we are freed from Sin, and deliver'd from Spiritual Death, which consists properly in Sin, *and quicken'd together with Christ, and rais'd up together, and made sit together in Heavenly Places, in Jesus Christ*, Eph. 2. 5, 6. Nay, He, our Lord Jesus, is, Fourthly and Lastly, besides, and above all this, in a most perfect and most glorious Sense, *the Life, the Author, I mean, of an ever Glorious, Eternal Life.* This he hath likewise acquir'd for us, by his endless Satisfaction, as our Surety and Redeemer; to the end, that whosoever believeth in him, shall live Happy, or not die, for ever; for having given by his Death and Sufferings a full Satisfaction unto the injur'd Majesty, and by that deliver'd us from Eternal Punishment and Everlasting Death, he hath by Consequence, on the other hand, brought us unto *Eternal Life.* Yea! God so lov'd the World, that he gave his only Begotten Son, that whosoever Believeth in him, should not Perish, but have Everlasting Life, John 3. 16. And actually, *He that Believeth on the Son, hath Everlasting Life*, *ibid*, v. 36. .  
for



for to this end he hath Purchas'd them with his own Blood, and preserves them for an Eternal Life: *He is the Water of Life, whosoever Drinketh of it, shall never Thirst again, but whosoever Drinketh, that is, hath Communion with Christ and his Celestial Gifts of Grace, in Him it shall be a Well of Water, springing up into Everlasting Life, John 4. 14. He is the Bread of God, which comes down from Heaven, and giveth Life unto the World, John 6. 33. Nay! Thus was the Word it self, which was in the Beginning with God, heard to say in a living Voice, I am the Bread of Life; He that cometh to me, shall never Hunger; and He that believeth on me, shall never Thirst. And, This is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have Everlasting Life, and I will raise him up at the last Day, John 6. 35, 40. For he knows them, and they hear his Voice, and they follow him, and he gives unto them Eternal Life, John 10. 27, 28. Nay! He is the Way, the Truth and the Life; no Man cometh unto the Father, but by him, John 14. 6. In one Word, Through this Prince of Life, and his Resurrection from the Dead, are we begotten again unto a lively Hope, to an Inheritance Incorruptible and Unde-  
fil'd, and that fadeth not away, reserv'd in Heaven for you, who are kept by the Power of God through Faith unto Salvation, 1 Pet. 1. 3, 4. And he is therefore most Emphatically, Jesus, our Lord, The Eternal Source and Original Spring of all Life; of the Life Temporal, Spiritual and Eternal; and therefore does with all manner of Right and Reason, thus Instruct and Comfort the afflicted Sister Martha, and the rest of his Hearers, concerning the Death of themselves, and their dear Relations, when he assures them of a Glorious Resurrection, both Spiritual and Corporal, and an Everlasting Happy*

Life hereafter, in these most Comfortable Words from his Blessed Lips, *I am the Resurrection and the Life, &c.*

## P A R T II.

But who are they now in the second Place, that shall be Partakers of these Glorious Benefits? Who shall be thus Blessed and Holy, as to have *Part* in this *first Resurrection and Life*? That teaches us the same *Holy and Faithful One*, the *Mouth of Truth*, *Jesus*, in the second Part of our Text; *They that Believe in him: He that Believeth in me* (says he) *shall Live; and whosoever Liveth, and Believeth in me, shall never Die. BELIEVETH*, not only with a meer Assent, and the Faith of History, or Miracles, or a Temporary Faith; for thus do also the Ungodly; nay, *the Devils also*; but, *with Fear and Trembling*, Ja. 2. 19. But with the True, and Saving Faith, which, besides, and above the bare Assent, to the Truth of the History and Miracles of Christ, is accompany'd with a full Trust and Assurance, not only towards all what they have seen and heard of Jesus here, but likewise the Things to come; that Future, Invisible and Eternal Inheritance of Life, promis'd unto us by him: For, *Faith is the Substance of Things hop'd for, the Evidence of Things not seen*, Heb. 11. 1. by which they embrace all the Grace and Celestial Benefits promis'd unto them by Jesus; whereby they, with their Thoughts and Desires, go out of, and beyond themselves, towards him; giving themselves over here with their Bodies and Souls wholly to him, till they shall be hereafter perfectly united in Glory: *For all they that are Children of God, by Faith in Christ Jesus, and have been Baptiz'd into Christ, have thus PUT ON CHRIST,*  
Gal.



Gal. 3. 26, 27. *Their Conversation here, is already in Heaven; from whence also they look for their Saviour, the Lord Jesus Christ, Phil. 3. 21.*

And what is more requir'd to the Accomplishment of this Faith, instructs further in this same History, our Lord in his Discourse with *Martha*, where he plainly intimates, that it shall not only, and chiefly inhabit in our Hearts, but likewise be confirm'd afterwards with an open Confession, before the World, and exemplary Works; when *She*, besides her inward Faith, was led by *Him* to that free and glorious open Confession, in the following 27th. Verse; when the Lord, in the same 26th. Verse of our Text, ask'd her, and said, *Believest thou this?* And she confesses voluntarily, *And said unto him, yea Lord, I believe that thou art the Christ, the Son of God, which should come into the World.* For this Interrogation of the Lord was not for Information sake, he having known, as the Searcher of Hearts and Reins, the deepest Secrets of her Mind; and so by Consequence, her true Faith before, as he us'd by his Divine Omniscience, always to see the Dispositions of the Heart, before the Mouth spoke; as we amongst other Places read, concerning the evil Thoughts of the *Pharisees*, *Mat. 9. 4.* but only to draw from her this publick Confession, and thus to Establish her Faith, before God and the Faithful openly; which she accordingly most Emphatically perform'd, in the Words just now quoted unto you; *Yea, Lord, I believe, &c.* Whereby a most exact Pattern is left unto the Faithful, of a right Disposition of the true Faith; which is, to know and believe in our Souls, and to confess with our Words and Works, as this faithful Sister did here, that *Christ Jesus is the Resurrection and the Life; that he that Believeth in him, tho' he were Dead, yet shall he Live: And who so-*

*ever Liveth, and Believeth in him, shall never Die.* And moreover, as she goes on further in her Confession, that he is the *Lord*, or as the Original Text hath it, *Κύριος*, the true God; and *Christ* the Anointed, likewise a true Man; the Union of both these Natures in him, being the Foundation of his Mediatorship, and by Consequence of our Eternal Salvation. And then in the second Place, that he was sent, and came for this Purpose into the World: First propos'd as such, and elected in the Eternal Council of the Tri-une God: Afterwards promis'd in Paradise, and unto the Fathers. Further, as such prefigur'd by Types and Ceremonies of the *Mosaick* Law, then foretold by the Holy Men of God and Prophets; till lastly, in the Fullness of Time is come himself into the World, and hath, to the Redemption and Everlasting Bliss of the Sinner, perfected his Mediatorship, and acquir'd Eternal Life for the Faithful. This, to confess with our Heart and Mouth, and to confirm with a Holy Christian Life, is to *Believe in our Lord Jesus Christ*. I add the Confirmation of it with a Sanctify'd Life; because the Lord did not only come to Redeem us, by his Sufferings here upon Earth, but likewise to be a Pattern of all our Actions; and hath left us, as St. Peter says, *an Example, that we should follow his Steps*, 1 Pet. 2. 21. And good Works are the Issue coming forth from, and the Characteristical Sign, allways accompanying the true Faith: For *even Faith, if it hath not Works, is Dead, being alone*; and is therefore requir'd at the same time, *Shew me thy Faith, without thy Works, and I will shew thee my Faith, by my Works*, St. Ja. 2. 17, 18. And as many as receive him thus, and believe in the Lord Jesus, shall be Partakers of these Cœlestial Prerogatives and Glories, of this *Resurrection*, I mean, and *Life Eternal*: For this  
we



we have made appear all along in the Thread of our Discourse; that, *Whosoever Believeth in him, should not Perish, but have Everlasting Life.* And besides, the many Places for this Truth already quoted, you hear twice more the Lord himself, most Emphatically express himself to this Purpose, to all the spiritually afflicted poor Sinners, with this high Oath and Word of Righteousness from his Holy Mouth; *Verily, Verily, I say unto you, He that Believeth on me, hath Everlasting Life,* John 6. 47. And again, in the same Chapter; *Whoso Eateth my Flesh, and Drinketh my Blood, hath Eternal Life; and I will raise him up at the last Day,* Joh. 6. 54. Nay! Thus shall live all the Faithful in Christ, Happy for ever; notwithstanding their naturally Dying, they shall live without end, the Life of the eternally Glorify'd; which is the very Substance of what is taught unto us, in the third and last Part of our Text.

### P A R T III.

When this Eternal King and Prince of Life, who himself is the *Resurrection and Life*, promises in the Remainder of the Words, *That he that thus Believes, SHALL LIVE, THO' HE WERE DEAD:* And whosoever but *Liveth, and Believeth in him, SHALL NEVER DIE.* A Great and Glorious Salvation the Lord here describes! And uses this doubl'd Expression, the more to confirm its Certitude and Reality; *The Faithful shall Live, for all they Die:* Nay! They shall properly *never Die.* Understand it, the Unhappy and Everlasting Death; for the Exemption from Temporal, or Corporal Death, does the Lord no ways speak of here; else we should take it the wrong way, as the *Jews* did, in another Place; who likewise took the Re-  
demption

demption from Everlasting Death, for the Temporal ; as you read, *John* 8. 51, 52. No ! This is no ways the Meaning of our Lord ; these Words are also *Spirit* and *Life*, and do speak of the Redemption from the Power of the second Death, that is, Eternal Damnation ; for Temporally or Corporally, even all the Faithful must die : *It is appointed unto Men once to Die, and after this the Judgment*, *Heb.* 9. 27. *And by one Man, Sin enter'd into the World, and Death by Sin ; and so Death pass'd upon all Men, for that all have Sinn'd*, *Rom.* 5. 12. To which sad Fate of Death, also, all the Faithful are subjected, as a Fatherly Chastisement left from the Power of Sin ; but at the same time so far from being hurtful to them, that it rather accomplishes, and brings them over to their Heavenly Freedom and Everlasting Glory, and is the Limit of all their Sorrows and Imperfections, being but an Exit out of this troublesome World, a Leader into Heaven, and a direct Path to their Heavenly *Canaan*, whither their Saviour Jesus guides them, by the Staff of his Eternal Providence, thro' the sad and dark Valley of the Shadow of Death ; and is then rather most Advantageous and a great Gain to them, because they receive for this Miserable, Temporal, Sinful Life, which was really an incessant Fight and Series of Adversities, and continual Death to them, the only true and happy Life ; for this Terrestrial, the Coelestial ; and for this Inconstant, that Immutable Life in Heaven ; the Corruption of their Bodies not destroying the least of their Perfection, as lying so long in their Resting Places, truly to be Purify'd, and to rise with the more Brightness and Glory at the great Day of Universal Resurrection ; some like the *Glory of the Sun* ; some like the *Glory of the Moon*, others like the *Glory of the Stars*, *1 Cor.* 15. And, *All like unto the Glorify'd Body of the Lord Jesus Christ*, *Phil.* 3. 21.

And



And to this Purpose serves properly this Corruption : *It is sown in Corruption, and it is rais'd in Incorruption ; it is sown in Dishonour, and it is rais'd in Glory ; it is sown in Weakness, and it is rais'd in Power ; it is sown a Natural Body, and it is rais'd a Spiritual Body ;* 1 Cor. 15. 42, 44. in order, that, *As they Died all in the first Adam, they might even so be made Alive in Christ the second, and live, after the Resurrection, for ever Glorify'd ;* as is intimated in the foregoing 22d. Verse of this same 15. Chapter. And thus do you see plainly evidenc'd, that the Faithful in the Lord Jesus, tho' they *Die*, tho' their Bodies are given unto Corruption, they are Happy, and their Immortal Spirit *Alive*, and occupy'd in the Knowledge, Love, Joy, and Fruition of their Supream Good : Nay ! They live thus Glorify'd, and *shall never Die* : For, all they that have thus been Quicken'd in Christ Jesus, they *that have Part in the first Resurrection, on such the second Death hath no Power*, Rev. 20. 6. but shall live that truly perfect *Life*, which hath neither Change, Interruption or End, the Life of the Glorify'd for ever, or the *ETERNAL LIFE*.

The Glory of which is so Bright, and its Perfection so Immense, that all Humane Thoughts can never reach unto it, neither our frail Tongues pronounce, nor any mortal Pen describe it ; wherefore I shall no ways pretend to give you a full Explication, according to its Infinite and Heavenly Dignity, especially in this Hour of Lamentation : Nay ! If I had all the Eloquence of Humane Tongues, if I was like *Apollos*, Mighty in the Scriptures, and had the Wisdom of the Angels themselves, never should I, for all that, be able to find out Words and Expressions Emphatical enough, to represent unto you the Infiniteness of its Glory : The Angels themselves desire at this time to *look into the Mysteries, and Divine Ways, that lead to this Eternal Life ;* as it is expressly

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written,

written, *1 Pet. 1. 12.* And the Holy Apostle *Paul*, when on this Earth, *caught up into the Paradise, heard unspeakable Words, which it is not lawful for a Man to utter, 2 Cor. 12. 4.* And how much less can we pretend to a compleat Description of it, that have not by far had so near an Admittance; wherefore, I give unto you now, out of the reveal'd Light and Word from Heaven, only this short and summary Circumscription; how it will chiefly consist, in the Eternal Blessed Conversation with, and Fruition of God, our Supream Good. First, in the full Knowledge of his Infinite Glory and Perfections. Secondly, in a consummate Heavenly Love of them. And Thirdly, a compleat Joy thence ensuing to all Eternity: For thus spoke of it, the *Lord of Life* himself; *This is Life Eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent, John 17. 3.* And in his Sermon on the Mountain, one of the Heavenly Beatitudes, consists in this Heavenly Knowledge, in the seeing of God; when he spoke in these express Words, *Blessed, or Happy, are the Pure in Heart, for they shall see God, Mat. 5. 8.* Not surely with the Eyes of their Bodies, for they cannot properly behold God, he being a most Pure, and a most Perfect Spirit, who hath neither *Flesh nor Bones*, and consequently can no ways be seen Corporally, but only with the Sight of our Understanding Part, the Soul; that is, with our Reason and Knowledge, And this confirms likewise the Holy Apostle, when in his 1st. to the *Corinthians, 13. 12.* he expresses himself thus: *Now we SEE thro' a Glass darkly; but then Face to Face: Now I KNOW in Part; but then shall I KNOW, even, as also I am known;* where you have the Testimony of him, who (as you have heard before) was on Earth, already caught up in Paradise; and therefore must be a competent Judge also of this Eternal Happiness.



In the second Place in this Eternal Life, this Knowledge also shall be accompany'd with a most Pure and most Perfect Cœlestial Love; compleat in all its Parts, not consisting in Hopes, or intermixt with Fears, of loosing again that Supream Inheritance, as it is on Earth, but in the very Possession and fullest Fruition of the All-sufficient Good: For then, like our Knowledge in Part, also our Hopes shall cease, because we are then fully to possess; *We shall be satisfy'd when we awake with his Likeness*, Ps. 17. 15. when we perfectly enjoy the ever Blessed Countenance of him, the Beams of his Eternal Glory, and the Benign Tokens of his Infinite Bounty, redounding again upon us from his Divine All-sufficiency: *He thus abundantly satisfying us with the Fullness of his Cœlestial House, and making us drink of the Spiritual Rivers of his Heavenly Pleasure*, Ps. 36. 8. For if *this Love of him* be already here on Earth, *shed abroad in our Hearts by the Holy-Ghost, which is given unto us*, Rom. 5. 5. how much more sensibly shall we be affected with it, in his eternal Presence, when we shall see him, and love him, Face to Face. Oh! Will not this be an Everlasting Comfort? *The Portion of the Glorify'd, and the Strength of their Heart for ever*, Ps. 73. 26.

Nay, here will be also in the third Place, an unspeakable Everlasting Joy; it cannot be otherwise in the perfect Knowledge and consummate Love of this Supream Good: *In his Presence is Fulness of Joy, and at his Right Hand there are Pleasures for evermore*, Ps. 16. 11. *An Eternal Joy, which the Eye hath not seen, nor the Ear heard, neither hath yet enter'd into the Heart of Man*, 1 Cor. 2. 9. For if we love and rejoyce in him to such a Degree here, *Whom having not seen, in whom, tho' now we see him not, yet believing, we rejoyce, with Joy unspeakable and full of Glory*, 1 Pet. 1. 8. how far greater and more perfect will it be, when we shall see himself in Glory? When this

Heavenly Bride, the Communion of the Faithful, shall see her Heavenly Bridegroom; when these Spiritual Members of Christ, shall see their Head and Redeemer Glorify'd; when these Children of God shall see their First-born Brother, and these Spiritual Subjects of God's Kingdom, their Heavenly King on his bright Throne in Heaven: Nay! As you may very well guess, there will be an Inexpressible Joy; the *Righteous will then be glad and rejoyce before God; yea, they will exceedingly rejoyce*; as is said in *Pf. 68. 3. For, The Lord God will wipe away the Tears from all Faces, Isai. 25. 8. When the End cometh, and this Joy shall thus be compleat, And God will be All in All; and the Kingdoms of this World are become the Kingdoms of our Lord and of his Christ, and he shall Reign for ever and ever, 1 Cor. 15. 24, 28. and Rev. 11. 15.*

And this is but a summary and short Description of the *Eternal Life*, of which the Faithful in Christ shall be Partakers, and live thus Glorify'd, for all they must Temporally die: For what is, I pray you! This Corporal Death? And to be for a while in Corruption, in Comparison, to such an Inexpressible Happiness, and Everlasting Life? I may say, but with little Alteration of the Words; *The Corruption of so short a Time in the Grave, is not worthy to be compar'd with the Glory which shall be then Reveal'd in us, Rom. 8. 18. And therefore, for all they Die, they Live for ever, and shall never Die; For there shall be no more Death, neither Sorrow nor Crying; neither shall there be any more Pain, for the former Things are pass'd away: But, They shall see his Face, and his Name shall be in their Foreheads, and there shall be no Night there, and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light, and they shall Reign for ever and ever, Rev. 21. 4. and 22. 4, 5.*



*Conclusion.*

Oh Real then, and once more Inexpressible Glory of the Elected! O most Incomparable Happiness unto you all, that have heard this, and also believ'd in the Lord Jesus! Blessed are the Dead that thus die; for they shall, as you have heard, live, without Interruption, Happy and Glorify'd! Blessed are the Living, that believe this; for they shall never Die! This is the great and only *Comfort* of the Children of God, that they have Hopes in Christ, not only in this Life, but also in that Everlasting one to come; a Comfort that exceeds the Possession of all Riches and Wealth in this World, and all Earthly Glories whatsoever! Therewith do the Godly pacifie their troubled and afflicted Minds, at the Loss of their best Friends and nearest Relations, as of their dear Husbands, or Wives, or Children, or Father, or Mother, or Brethren, or Sisters, being assur'd, that they do not loose them for ever; but on the contrary, shall find them again in this future State of Glory.

And this it is, which at present comforts this Pious and Afflicted Prince, our *most Gracious and most Potent King*, at the unexpected Departure of his *Royal Consort*, the *most Serene Princess*, Sophia Charlotta, and heretofore *most Potent Queen of Prussia*; *Who*, after having seen the Vanity of this World, and found, that all its Glory and Goodness is like the withering Grass, and the fading Flower of the Field; that all its greatest Pleasures and Delights, are nothing else but Vexations of the Spirit, and the very best of them but Labour and Sorrow, prepar'd her self in the midst of her Days, and the very Flower of her Years, to a Christian Departure, and a far better Life, leaving not long after this Earthly Tabernacle,

nacle, and resigning *Her Transitory Crown*, for the constant and Heavenly One in Glory : And herein does this Faithful and really *Christian* and *Hero like King*, no ways esteem *Her* as lost, but, on the contrary, the better preserv'd, and living in the Communion of the ever Glorify'd in Heaven : *She* having also believ'd in the Lord Jesus, and embrac'd his Holy Merits in a sincere Faith and full Trust, and died also Faithful in the Lord, who is himself the *Resurrection and the Life* ; who hath promis'd most faithfully, that, *Whosoever Believeth in him, tho' he Died, shall Live : And whosoever Liveth, and Believeth in him, shall never Die.*

Nay ! Most Pious were such Thoughts, and becoming a *Christian-Reform'd King* ! See here, a notable Example left unto the whole People, thus to raise up *his* Mind in this deep Sadness, with the very *Comfort of the Saints*, and at the same time to prepare *Himself* by it, to a true Spiritual and the Eternal Life. These are like unto the Actions of this truly *Christian* and *Hero like Prince*, whose most *Serene, and most Potent HOUSE*, hath from all Ages produc'd such Zealous *Christians* and Valiant *Heroes* ; who have been *Patterns* to their Subjects, not only in *Heroick*, but likewise *Christian* Virtues ; and thus taken Care, as well for their Eternal, as Temporal Welfare.

Now let us, for Conclusion, endeavour entirely to follow these his *Royal* and *Christian* Footsteps. Let us maturely weigh, how we, and all the dearest of our Friends, are thus Frail, nothing but Dust and Ashes ; who, as they are likewise Earth, shall also return unto Dust, and see Corruption ; but with this Holy Remembrance at the same time, and Christian Comfort, that they shall not remain in the Grave for ever, that the Lord will not leave their Souls in Hell, neither suffer that his Holy Ones and Elected shall eternally see Corruption ; but be rais'd again

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at the last Day, to a much better *Eternal Life*; and that our *Surety* and *Redeemer*, *Jesus*, is the *Resurrection and the Life*, who did first gloriously rise from the Dead, and then Sanctify'd our Graves, that we might also not remain in Death; and who, moreover, hath made us Blessed and Holy, that the second Death might have no Power over us; Nay! Who is himself the Life, who hath given us this Temporal, is the Original Source of our Spiritual, and will, according to his Promise, impart unto us hereafter *Eternal Life*.

But before all, let us no ways neglect to possess and retain the true Faith in this our Lord Jesus. This is the only Condition, and the only Means, by which is promis'd unto us this Happy Life, none, but what believe in him, shall live. And this Faith, as you have heard, must not only remain record'd in our Hearts, but be manifested by open Confession, and a Holy Conversation of Life.

Thus you shall have Part in this *true Comfort of the Saints*, when the last Moment draws near, and which is commonly so terrible to Mankind, the Hour of Death; then may you, with the greatest Calmness and Peace of Mind, depart, because our Lord Jesus is the Resurrection and the Life, who hath conquer'd Death for us: Nay! Thus shall we, *having Faith, Live, tho' we Die; and so Living and Believing on the Lord Jesus, never Die*. And this grant unto us, the All-sufficient God and Father, thro' our Lord Jesus Christ, with the powerful Assistance of the Holy-Ghost, and unto this ever Blessed Trinity, be all Honour and Glory, both in our Prosperity and Sorrow, and for ever and ever, *Amen*.

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